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phasizing the ties of common humanity and the persistence of ideal hopes. He makes us yearn a little, too, for those earlier times, with their *naïveté* and their idealism, when we think of what is going on in Europe in this year of terror.

Can it be that anything survives of that provincial prejudice against the French which Washington had to overcome before at last he could write in his private journal with full conviction these three words: "our generous allies"? Is there a trace remaining in America of that view, originally expressed in the *Spectator*, which represented Frenchmen as "mere ludicrous puppets"? Hardly—after one hundred and fifty years, and in the light of the present war! But, more than most books could do, this volume of M. Jusserand will help to strengthen a respect that is already deep and sincere and a friendship that is already cordial. It will do this through its unobtrusive and quickening appeal to sentiments of amity that are founded in common ideals.

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NATIONALITY IN MODERN HISTORY. By J. Holland Rose. New York: The Macmillan Company, 1916.

Whoever has striven to learn the ultimate causes of the European conflict, feeling, as so many of us do, the necessity of rationalizing in some way an event that seems appallingly irrational and chaotic, will have found it hard to get much beyond the simple word "nationality." Not in the necessary operation of economic laws, nor in the decree of a militaristic Fate, nor in a sudden fit of insanity on the part of a single nation or group of men, does the true explanation lie. The war resolves itself into a question of "national aspirations," with which is associated the question of the moral responsibility of the State. But what does "nationality" mean? And is it in itself a force for good or for evil? These questions haunt us as we read books about war and diplomacy, so plentiful nowadays. What the average thoughtful reader needs is just such a study of nationality in the light of history as Professor Rose has given us in his recently published book—a little volume which deals satisfactorily with abstractions and affords a real historic perspective within the brief space of two hundred pages. One could hardly choose a better guide than Professor Rose—a historian less doctrinaire, or truer to the facts, or more capable of seeing things in their wholeness.

By showing how nationality grew up and what it has accomplished in the world, Professor Rose gives us a really profitable conception of what it is. In the ancient world there was no really national State, although there were city-states and empires. The Europe of the Roman Empire was split up into tribal areas by barbarian invasions. The attempt of the rulers of the Holy Roman Empire to achieve unity failed, and "civilization was lost in a medley of little domains." By slow degrees these sorted themselves out, un-

til by the year 1600 the outlines of large States were clearly defined. In obedience to a powerful force these larger groups solidified and became the great organic States of the modern world. This force is nationality. Briefly, but with satisfying development of the essential thoughts, the author traces the rise of national feeling and of the national idea—not as yet clearly conceived: he points out the part played by wars against a common foe in strengthening the sentiment of unity, and shows how nationality found expression in certain personalities, through literature or otherwise, as in Dante, in Chaucer and Wycliffe, in Jeanne d'Arc. In France the later development of nationality, as Professor Rose makes plain, was prepared for by the achievement of union under absolute monarchy. Then came the struggle for liberty and with it the sense of nationality. Not only the new conception of liberty but the new idea of the nation, the author instructively points out, is to be found in Rousseau. Nationality conferred new energy upon France; but the Revolutionary impulse erred by excess and paved the way for Bonapartism. In Germany, curiously enough, we find in the pre-national period a development of international or cosmopolitan ideals, as illustrated in the thought of Kant. But these ideals were connected with a condition of political weakness and inefficiency. It was only under the influence of political forces making for union, of new philosophical and literary teachings, such as are found in the writings of Schiller and in the later doctrines of Fichte, of the national education that was carried on in the new universities, that the energy of the German people was really released.

Up to this point, nationality is seen to be in no small degree an affair of thought—an education of the national consciousness. This, however, is not always nor necessarily true. In contrast with the cases of Germany and of France, is set that of Spain—a very different phenomenon. The Spanish national rising of 1808 was, indeed, a genuine expression of nationality; it led the more phlegmatic peoples of the North into the crusade that finally overthrew the might of Napoleon. But it was an expression of nationality in a relatively crude form. The impulse that led to national resistance was simply that of outraged pride and dignity, unconnected with the deeper convictions of the mind. “An explosion of terrific force took place, but thereafter everything tended to settle down in nearly the same condition as before.”

Plainly, intellectual leadership is necessary for the healthful development of nationality. In Italy such leadership was found. It is in the words of Mazzini that we find the most explicit and acceptable declaration of the creed of nationality: “The map of Europe will be remade. The countries of the peoples will arise, defined by the voice of the free, upon the ruins of the countries of kings and privileged castes. Between these countries there will be harmony and brotherhood. . . . Then each of you . . . may hope by your per-

sonal efforts to benefit the whole of Humanity." In this utterance of Mazzini's the force of nationalism seems to blend with the ideal of internationalism. This utterance, indeed, may be regarded as the high water mark of the enlightened spirit of nationality.

By comparison, the modern German form of nationalism seems crude and depraved, while the Slavs have not yet reached a degree of national development capable of carrying the ideal still further or of applying it more effectively. The study of Slavic efforts, indeed, adds nothing to our conception of nationality except that these struggles, in their very incompleteness and their comparative failure, confirm those conclusions which are reached by examining the history of other peoples.

What, then, is nationality? The author has indicated his leading conception by a quotation from Renan which he has prefixed to his volume: "*Avoir fait de grandes choses ensemble, vouloir en faire encore, viola la condition essentielle pour être un peuple.*" Nationality, it would seem is an affair of the will. Decidedly it is not primarily a matter of race or of language or of geography: still less is it due to periodic visitings of the world spirit—the fatal doctrine of Hegel. Abstract definitions can hardly prove fruitful, but certain practical conclusions at which the author arrives are in a high degree productive of enlightenment. Obviously, nationality is a mighty power, by no means to be ignored, nor to be deprecated in the interests of a lifeless cosmopolitanism. It has "endowed the European peoples with a vitality and force which resembles, say, the incoming of steam power into industry." In its highest form it is "a spiritual conception, unconquerable, indestructible." The instinct of nationality, to be sure, is capable of abuse, and the present European war is in a sense its *reductio ad absurdum*. Yet this instinct is amenable to guidance, and when properly guided may be a force for good of incalculable potency. Between nationalism and internationalism there is no necessary conflict; the former may support and blend with the latter. "After the attainment of civic freedom and national solidarity, the national instinct, which strengthens with opposition and weakens after due satisfaction, ought to merge in the wider and nobler sentiment of human brotherhood, in the attainment of which it is only a preparatory phase." There is hope, then, of a definite improvement in man's estate after the close of the present war, if only in the final settlement nationality is recognized as the unexhausted and truly evolutionary force that it really is.

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THE DIPLOMATIC BACKGROUND OF THE WAR. By Charles Seymour, Ph.D. New Haven: Yale University Press, 1916.

The increasing number of books about the war makes careful selection among them a necessary measure of self-protection for the reader. In particular has the writing of discussions about the diplo-